

JESUS CHRIST: EASTERN PATRISTIC CONCEPT OF NATURE'S THERAPEUTIC SYNERGY

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Abstract. In this paper there is an attempt of health problems' systematic analysis in ideological synthesis achievement with eastern patristic theological tradition, especially in defining reflexive line of direction - Christology. The author analyzes eastern patristic views on the figure of Jesus Christ as always actual ontological, existential Reason, the Image of the Crown of the creation, its universal concept, purpose and eternal grace as the most important matter of perfect and healthy person. It is noted that anthropological Christology and christocentrism are genuine basis for standardized functional full health achieving, and they act as a phenomenon of primarily designed iconic therapeutic principle in teantropic natural synergy. The peculiarities of healing system of Jesus Christ divinely nature are being analyzed. According to the views of Christian East Holy Fathers their actual content is developed through the standpoint synergistic opportunities of health improvement because of the nature unity in the Divinely-hypostatic and dual perception of the human nature of Christ the Savior. Consequently, in accordance with the principle of patristic anthropological Christology, the prospects of therapeutic possibilities transformation of every person's nature in synergy are outlined with the synergy of the Divinely-hypostatic union with Jesus Christ.

Keywords: Jesus Christ, hypostasis, nature, treatment, health, essence's logos, tropos of existence.

1.Introduction

The path to perfection and spiritual health lies in the likeness of God and enlightenment through the hazy sin's image by the light of the Divine Spirit, that after the restoration of the original sin's lost images, despite the catastrophic consequences, according to eastern patristic thinkers, is not changing iconically. God's plan, approved by the board of the Trinity, is the same, regardless of the person's choice. St. Maximus the Confessor, synthesizing coherent theological system in its entire preceding patristic heritage, has not unreasonably argued that only unnatural conditions of the God's plan realization have changed (because of the emergence of passion, perishableness, mortality [1, Col.1348C]) but not the God himself. As a result, it were necessary, according to the changes in human nature, such saving, rehabilitating, or healing actions, as suffering, death and resurrection of Christ. So titanic effort-suffering of God-man through a single synergetic impulse to-awaited desirable for the same person (naturally desired supernatural) became important in the conditions of unnatural state. This qualitatively different period of human development, concerning the state of human nature that came to its unnatural state through decomposition (the Fall) can be called as reintegration. By the will of the Father and the joint action of the Holy Spirit's grace such actualization is only possible through Christ the Savior actions, and so on, by the example and the power He committed, in fact by human since it's blessed transformation in Him.

The need to popularize such thematic layer of eastern patristic ideas, highlighting the basic principles, mechanisms, essential shapes and possible prospects of recovery in the God-man Jesus Christ actualizes the research focus of this paper.

2.Materials and Methods

Conceptual prerogative of the proposed research is to use authentic theological and philosophical sources of the most prominent representatives of Eastern patristic. Among them are the works of St. Gregory the Theologian, Gregory Palamas, St. Symeon the New Theologian, Maximus the Confessor, John Damascene, Gregory of Sinai, Palestine Abba Dorofei, Abba Isaiah and Nicholas Cabasilas. However, to address the most challenging aspects of research problems we mainly used the works of St. Maximus the Confessor.

For thorough processing of many materials we used the method of thematic analysis. In addition, the methodological basis of this article includes such principles: Genetic analysis of specific methodological connections between Christology and eastern patristic anthropology; structural and functional analysis, including the doctrine of natural features in the structure of Jesus Christ personality, the therapeutic need for healing synergistic relationship and prospects of essence-hypostatic transformation of human as a part of his Body.

3.Results

Eternal emerging creative Logos of the Father, the embodied Second hypostasis of the Trinity in time, God and Man, the measure of excellence and health, the Savior, image, reason, purpose, meaning and existence of human as Christological being, for the sake of which in Him and through Him is made possible the realization of the primary creative vocation to achieve standards of godlike teantropic implementation – become by the grace of God in God. In line with these ideas for eastern patristic thinkers the Jesus Christ is a separate complex Divine manifestation (distinct from the hypostasis of the Father and the Holy Spirit). Jesus Christ is a single, simple and indivisible essence, common Father, Son

and Holy Spirit and other structurally complex (synthetic) and shared (psychosomatic) nature, common in coessential-species plan review for all mankind. In substantive terms of proceedings under the Oros of Chalcedonian Cathedral the Christ is 'acknowledged in two natures', which 'come together into one person and one [hypostasis](#)', "not together, immutable, indivisible, inseparable" [2] that in the anthropological term for members of Eastern patristic (principle, a kind of divine-human circle) has a symbolic ontic link with the fact justification of duality (coexistence of two entities - body and soul) and the method of combining the aforementioned components of the complex (synthetos) spiritual and material nature of man. For the Fathers of the Christian East by the image of the God-man, man is both a person (reasonable concept of incarnation and the individual is identified) and nature, or personality, which identifies and specifies the nature (for Fathers concept of nature and nature is also identical). Human nature being reasonably sensible vile (created) essence, by the essential measurement of its analysis, is yet perceived by the Divine hypostatic unity not as purely speculative abstraction of essential generality, not as a tribal entity of collectively empirically resolution of humanity, but as a concrete in hypostatic indivisible and at the same time identical with that in the aggregate patrimonial. "For He - according to St. John of Damascus - took foundation of our way; not one that would exist by itself, still called indivisible, and as such would be adopted by him, but [our nature], which was being in His incarnation" [3, p.185].

Father's word, who is remaining God, is embodied by taking "all that is ours" and becoming "in all similar to us," without the sin. Eternal Logos, through the "true and perfect embodiment" connected with "itself by manifestation of inseparable and undivided our nature and through His holy flesh, taken from us and our [...]" which He formed for Himself as the beginnings (aparhe) and through which He deigned His humanization to be one and the same with Himself for his humanity. Just before we were ever intended to be in Him as members of His Body, He brought us into conformity to Himself. «- wrote Saint Maximus the Confessor [1, Col. 1097AB]. And along with that he emphasizes: "It took me very entirely, along with everything that I have." As in IV "Ambigua" we read: "He (Christ. - Ed.) That contains me entirely in Him with all everything that is mine" - here, quoting St. Gregory the Theologian, St. Maxim says - "that is to say integral human nature through hypostatic union" [1, Col. 1044], because "what is not perceived, not cured, but what was connected with God, the salvation." - Extremely spacious and aptly observes St. Gregory the Theologian [4, p. 124]. Matching ideas were borrowed from St. Gregory of Nyssa about the "beginnings" of perceived completeness, and it should be noted that the incarnate Word is fully and entirely human, according to its logos (idea) of nature, but He is not completely the man by his tropism (way) of existence (it is pertinent to recall that generally for St. Fathers statement of all things perception, except sin).

Lack of gnostic-aíresis (properties of will inclination and choice of anything outside of God) components of

volitional intentions in the human nature of Jesus Christ were replaced by human natural source of self-willingness, and all it's abilities are generally driven by the Son of God through the Divine actions by the interpenetration ("perihoresis") of the natures in His incarnation, which also applies to freedom. Since, according to St. Gregory Palamas, not our hypostasis, "but taking our complete nature, He newly created (updated) it and united with him in His incarnation" [5]. In addition, by taking human nature, Christ the Savior willingly inherited the passion (its natural option, according to the dual logos, by fact the punishment, iconomic - infamy) of fallen Adam [1, Col. 1316D-1317A] with typical for him his saintliness (before the fall) pristine-perfect nature. That is, for humanity of Jesus Christ was characterized by the existence of the duality principle or the aspects of the origin and birth. According to the first, He took human nature with all its properties by the essential logos, in the same state in which God has created it and what Adam has owned before the Fall. According to the second, Jesus Christ took the same fallen nature in its way of being, that is, its condition, which was the result of original sin, except the sin (with it's inherent consequences - passion (natural), frailty, mortality). Somewhat specifying, St. Maximus the Confessor says that Jesus "took saintliness by descent from the first Adam and had it with immortality; and from the birth, naturally imposed as a consequence of sin in nature, took only one passion, not sin" [6, QXXI].

Due to the creation and the birth the Christ had realized self health-improvement process: "For both mutually in the respect of Oneself pereplivshy using every part, He powerfully healed one by another due to lack of any inherent limit, turning the second and dishonest into first of saving and updating, and the first he made into component that stores the second" [1, Col. 1317AV]. Even more, St. Maximus the Confessor describes the mechanism of this soterio-therapeutic process: "[The Passion and corruption] in no incarnation had He accepted, but He has taken their consequences, the Savior has turned the birth into saving for creation, His passion paradoxically updating the imperishability of creation; and also backward - He creates the protection for birth, by His innocence sanctifying the passion of birth to fully recover the creation, which firmly holds his God perfection logos of nature, and is realizing the birth from the nature of sin, that is by itself not holded by common for the rest of the animals way [from the birth] to seed spraying" [1 1317VS]. As you can see, passion, and its effects (without any cause, because it was not caused by sensory-animal method of conception) are present in the human nature of Jesus Christ and they haven't just developed in negative-unnatural way, but on the contrary, in fact paradoxically, they played positive healing role.

According St. Gregory the Theologian, passion, death and resurrection of Christ - "It was for us some helping of the God for His children and treatment of our infirmities, that brings the old Adam where he has fallen, and that leads to the tree of life" [4, p. 26]. In the face of the incarnate, dead and risen Jesus Christ human nature has returned again its full health. It restores the properties of first created essence with accordance to his qualities in its immutability inseparably. St. Palestinian Dorotheus writes that Jesus "took our nature

as it is, the beginning of our essence and has become the new Adam, the image of God, who created the first Adam, updated natural state and feelings and made them healthy again as they were at the beginning" [7, p. 65].

Many Holy Fathers also emphasized that the Savior, who has embodied, He has returned human nature again to itself and thus resumed its original healthy state that Adam knew in paradise. St. John Damascene says: "Because of the crime we from the consonant with nature became in what is contrary to nature. The Lord is with us again and glorified us from unnatural to a natural state" [3, p. 165]. A similar opinion is encountered in the works of St. Abba Isaiah The Hermit: "The Word became a flesh, so that became the perfect man, in everything like us except the sin, that by means of His holy Incarnation put us back in our original condition. Yes, showing mercy to man, He opened the entrance to paradise again" [8, p. 300].

St. Maximus the Confessor writes: "If the change of will in Adam brought passion, frailty and mortality in nature (human), the inviolability of will in Christ returned this nature again through the Resurrection of dispassion, imperishability and immortality" [6, QXLII]. For the Fathers of the Church He is the second, new Adam [4, s.564], who entirely performs unaccomplished mission of the first one [4, p. 25], being as the model and the ideal of the new [5], a truly perfect man [6, QXXI].

According to the eternal trinity Council, iconomically necessary was the incarnation of the Second Hypostasis - Everlasting Logos, through Whom and in the future incarnation by Which, as it is known, human was created in order that in the realization of logos vividness elements with the help of tropes and attributive conformity to achieve and overcome the limits of the creature and non-creature.

Only in Jesus Christ man is developing according to the Prototype, the Absolute Model, the true nature of perfection, uncreated in the created, the Divine in the human and the Divine through the human, a typical through the archetypical, according to the ideas that were laid before any creative achievements in thought-willing ideas, the project "that was preached by God" concerning all things, even before its occurrence.

Proof of this is the opinions of the Fathers. St. Gregory the Theologian says: "Jesus Christ is the image (archetype) of what we are" [4, p. 341]. The righteous Nicholas Cabasilas says: "For the sake of the new man [Jesus Christ. - Ed.] human nature was originally created from the beginning ... ". Christ, by the word of Nicholas Cabasilas, "became the Father of most perfect life for people, and I stress on it, [Father] of incorruptible life. And nature [human] was originally designed to immortality, but reached it later in the body of the Savior, because He raised him from the dead to immortal life, and for the human kind He was the leader of immortality. And finally I have to say - the real man, perfect in character and in life, first and only was showed by the Saviour" [9, p. 62].

St. Gregory of Nyssa says that people in their existential purpose, essence, united with Christ become truly human; natural existence, according to creative Logos,

in the Creator's Logos of health, according to St. Nicholas Cabasilas, is a sign of harmonicity, excellence, integrity, achievement of true health [9, p. 64], because "through Christ the integrity of our nature was restored." - Supplementing St. Gregory the Theologian [4, p. 154]. St. Symeon the New Theologian says that "those who were judged, are worthy to be connected with Him [...], they also become God by grace, like the Son of God. What a miracle! Father will clothe their first garments, their cover by which the Lord was covered before the world. " And "for this God had to become a man and human nature had to be connected with the Divine and in Him it has found more effective health treatment, strong to destroy in us every dissatisfaction, corruption and death, so that invincible and unstoppable force of Deity treated infirm man and strengthen his Divine grace ... "[10]. That is why the health of the soul, according to St. Gregory Palamas is in believing "in Christ as the only physician of the spirits, spirits of God, and that by His assimilation, lies health and soul perfection and it is achieved only by love for Him and respect His of commandments" [11, p. 145]. "Combining us with himself in Spirit and joining with Him in the same way that the soul is connected and articulated with the body, He brought us to spiritual age in its own fullness." - Wrote the Saint Maximus the Confessor [1 Col.1097AV].

Very clear and substantial, regarding the positive features (health improving and healthy) interference of human nature's components we represented by St. Gregory Palamas, who emphasized that there are blessed passions and such joint actions that raise the body to the spiritual dignity: "Spiritual (Action. - Ed.), which are not going from the body to the mind .. but move from mind to body, through this energy and passions are transformed for the better and are worshiped: as a single for body and soul a divinity of incarnated Word of God, that through soul has idealized the flesh and with it all divine works were accomplished, so in spiritual man the spiritual grace, going through the soul to the body, gives him also an experience of divine passion and compassion for the suffering of divinely blessed souls. Once suffering of such soul is divine, it, of course, is blessed with a passionate and divine power, or more accurately - as the passionate ability in all of us is unified, only a passionate capacity can be blessed and divine. When achieved this blissful completeness, it loves the body and is not agitated by carnal and worldly passions, although it may seem so to ignorant, but rather, it returns to it's body, distancing it from the evil inclination and inhaling into it inalienable sanctity and adoration, and a clear evidence of this are the miraculous relics of saints "[11, p. 158-159].

In the beginning, before the fall, Adam, according to eastern patristic thinkers, was created as impassive, and in this condition for the man was not usual a sensory-sensual pleasure, nor sorrow, nor suffering, no illness and death as a phenomenon. Adam's nature was originally arranged by the Creator in a way that endeavor ("epheisis") only spiritual pleasure, happiness, satisfaction, which is infinitely higher than any form of sensual pleasure and, in this aspect of health as impartiality, it made it possible to concentrate on its eternal Source and on spiritual unity with Him [6,

QLXI]. By the time of the destructive apostasy from God for man the most important was not known sensual pleasure, arbitrary desire of obtaining it in attachment to only the world of sense (in what are disclosed the consequences of the sin's law - sickness and death). However, before the unnatural act of original will, the family "pathos" was contained in an intelligent effort ("epheisis") of God, quest for life (it's preservation) only potentially in God, and therefore it has turned exclusively since the actualization of this catastrophic possibility of sinful, unnatural mistake. Given the fact that the content of passionately destructive in human nature is the reorientation of spiritual pleasures' desire of life in God, in spite of the logos of its nature, natural liberty, the corresponding tilt and eventually selection of sensual changing, it has changed the way (tropos) of its existence. However, in Jesus Christ, as we know, human nature was fully accepted by its logos and not by sinful broken troposom. Healing vivifying action of divine grace in the unity of Trinities saving actions since the time of the Incarnation to the Resurrection, the divine incarnation tropos has supported and, at the same time, functionally renewed human nature under its logos. This revealed it's true, authentic, designed by God perspective of health term, impartiality and excellence that is life with God in God and God in his grace (with certain functionality possibilities inherent to His tropos). Therefore, the passion, being relatively primary structure of human nature, its negative phenomenon by the divine iconomy, in the person of Jesus Christ, following the example of His saving (healing, reviving) actions, sorrow, suffering and death are overcome by His innocent sacrifice.

Being sinless, became sin for sinners; Father's beloved Son was cursed for sin as He gratuitously took the consequences and bore the curse "of infirmity and illness" - in the words of the prophet Isaiah; He took a natural passion, being free from it due to lack of sensory-animal forms of conception, nevertheless, suffered humiliation, took over all its catastrophic consequences; eventually completely healed, He was restored to its primary state through reconciliation prospects of opened hypostatic union with God, striving initially to Him, paradoxically using the same consequences of death and sin - He refocused foolish desire of sensual animal pleasure, passion, i.e. all unreasonable force in a reasonable soul striving for spiritual enjoyment of life with the God.

The initial desire for life ("epheisis"), according to St. Gregory of Sinai is natural, but it in there is potentially contained and possible the abilities that are actually there after the fall of the unreasonable (passionate) part of the soul and it's unnatural reduced vowels of manifestations "epithumetikon" and "phumikon" [12, p. 35]. However, although their presence is unnatural to some, a sign of the destructive consequences of the sin's actions as it has actualized both the passion and the will for it in it's grossly sensual determinants - pleasure, Christ's human nature it was present, so to speak, in the course of its most advanced form, i.e. without the gnomonic will (variable predisposition to falling away from the good), so although it retains the

same passion, but only in the form of its consequences without the grossly sensual causation, so without the sin. In triple sin classification of St. Maximus the Confessor such passion's perception is not a sin in its causal essentially destructive aspect of gnomonic consideration, conditional "sin" as a consequence with no reason, that is why Christ, being sinless, became in such saving way the "sin" for us. This type of a sinless "sin" that is not caused, and was not a result of original heredity, but was perceived to completely destroy it and specify how it will improve the health in Christ and for Christ. That is, from the time of human saving exploit of the God-man Jesus Christ it has appeared possible to correct the referral of all forces of soul's passionate parts through paradoxical unnatural way (caused by the fall of man) into it's naturally healing potential of all its components, combined in an intelligent natural tendency ancient of Adam to life, his preservation in its Source [1, p. 176].

4. Conclusions

Thus, the content of therapeutic nature's joint actions of God and Man Jesus Christ for Saint Fathers of the Christian East are revealed from two main positions: 1) healing of human nature is the real fact of human nature taken into the Divine-hypostatic unity (life-giving perichoresis); 2) interactional processes are possible through the double principle of the human nature perception of Christ the Savior. That is, since the time of the Incarnation till the Resurrection, Jesus Christ, has revealed the true, authentic, designed by God the perspective of health improvement, impartiality and excellence in hypostatic union with the Creator. The introduction of human nature to the Holy Trinity in Jesus Christ gives the opportunity to all beloved members of His Body to freely acquire full Divine energy. As a result, by His example, in Him and through Him every "creaturely nature" of man iconomic is able to be "one and the same, by the the grace, uncreated" as "wholly with wholly God, becoming all that God is, except for the identity of the essence" [1, Col. 1312].

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